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LET HIM THAT IS WITHOUT SIN CAST THE STONE.

BY ELIZA COOK.

"He that is without sin among you, let him first cast a stone."—John 8:7.

Beautiful eloquence, thou spakest low,
But the world's clashing cannot still thy tones;

Thou livest, as the stream with gentle flow
Runs through the battle field of strife and gloom.

Thine is the language of a simple creed,
Whose saving might has no priest-guarded bound.

If soundly learned, say, would the martyr bleed?
Or should dark shadows fall on "hallowed ground?"

O, how we boast our knowledge of "the Right,"
But blast the Christian grail with Conduct's blight.

'Tis well to ask our Maker to "forgive
Our trespasses;" but 'tis as we may bear

The trespasses of those who breathe and live
Amid the same Temptation, Doubt and Care.

O, ye who point so often to the herd
Whose dark and evil works are all unheeded,

Is there no other than condemning word,
For minds untought and spirits sorely yoked?

Are ye quite sure no hidden leprosy
Blurs your own skin, if we look through the paint?

Ye throw from ambush! Let truth's mountain light
Flash on the strength that nerves such eager aims.

Bring pigmy greatness from its gnat's height,
Where would be then the splendor of your names?

Ye harsh denouncers, "tis an easy thing
To wrap yourselves in Canning's specious robes,

And sharpen all the polished blades ye fling,
As though ye held diplomas for the probe;

But if the charlatan and knave were dropped,
Some spreading trees would be most closely lopped.

Ye that so falsely show your warning teeth
At every other being on your way,

Is your own sword so stainless in its sheath,
That ye can justify the bravest fray?

The tricks of policy the bold of place—
The dulcet jargon of a courtly rove—

The sleek and smiling mask upon the face—
The eye that sparkles but to bide its time;

Tell me, ye worms, could ye well wear the robe,
That these silken windings form the grub?

Ye lips that gloat upon a brother's sin,
With moral mouthing in the whispered speech,

Metaphors I've seen the poison fang within
Betray the viper rather than the leech.

I've marked the frailties of some gifted one,
Blazoned with pendent doubt and virtuous sigh,

But through the whining cant of sanctity tone,
Heard give play to the exulting lie,

As if it were a pleasant thing to find
The racer stumbling and the game-lion blind.

Too proud, too ignorant, too mighty Man—
Why dost thou so forget the lesson taught?

Why not let mercy cheer our human song?
Why not let mercy cheer our human song?

Ye say ye serve Christ—heed him as ye ought,
He did not guard the weeping child of clay,

He heaped no coals upon the erring head,
Fixed no despair upon the sinner's way.

And dropped no gall upon the sinner's bread;
He heard Man's cry for Vengeance, but he flung

Man's conscience at the yell, and laid the tongue
Great teaching, from a greater Teacher—fit

To breathe alike to Lucifer and Adam;
No garbled mystic's "crash" could it be.

And noblest hearts have deepest read the page,
Carve it upon the mart and temple arch.

Let our fierce judges read it as they go;
Make it the key-note of life's pompous march,

And trampling steps be more soft and slow,
For God's own voice, from the eternal throne,
"Let him that is without sin cast the stone!"

For the Herald and Journal.

CHRISTIAN HOLINESS.

NO. VII.

4. The imperative obligation of Christian holiness is also inculcated by those Scriptures which exhort Christians to complete or "perfect holiness" in this world. The language of St. Paul to the Corinthians is here in point—"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1. Now, 1. Consider the extent of the blessing here brought to view. It is a cleansing "from all filthiness of the flesh and spirit." 2. This great and heavenly work, too, was to be wrought in believers—the Corinthian brethren. Hence, it was not conversion, or regeneration. 3. This extraordinary blessing was to be received and enjoyed in this world; they were to be "perfect holiness in the fear of God." The Greek participle, *epiteloentes*—rendered, "perfecting"—signifies completing, finishing, making an end of, cutting short. The same word was used by St. Paul, in this sense, in Rom. 15:28—"When, therefore, I have performed (or finished) this." Hence, it comprehends the work of holiness as being finished, in point of Christian purity, and not for ever progressive and incomplete. It sometimes has the sense of *practising*, being a tropical meaning, in view of its primal significance, to *finish*; because, when an article of manufacture is finished, it is generally put to a practical use. Hence, Dr. Robinson says it means, in this place, to *practise*. See his Greek and English Lexicon, page 317. With this important meaning, it is obvious that the word looks not so much to a prospective work to be accomplished at death, as to a present work, wrought at once, so far as its purity is concerned, and in this life—embracing a radical and thorough cleansing "from all filthiness of the flesh and spirit," and a complete inward and outward Christian holiness. This strong Scripture will admit of no modified interpretation. Of this fact I am fully persuaded, having carefully sifted its original import. There it stands, in awful glory; containing an eternity of meaning; having a voice of its own; incapable of being warped and frittered away to fit any creed, and inexpressible by any cabalistic gloss. It is the language of the Holy Ghost. It is profitable for doctrine, correction, reproof, and instruction in righteousness. Now, then, does not this solemn exhortation of an inspired apostle, moved by a celestial affluence from heaven,—"to be cleansed from all filthiness of the flesh and spirit, perfecting (finishing, or practising) holiness in the fear of God," and all this now, in this world,—magnify and enforce our imperative obligation so to do? Most certainly. The high claims of God are upon us. They will not, they cannot be relaxed. Every hour we neglect the work of holiness, we grievously violate this great obligation, effectually quench the Holy Spirit; like faithless Peter, follow the blessed Savior "afar off," deny him in the midst of his vile traducers and persecutors, superinduce a state of unbelief, judicial blindness, hardness of heart, cold indifference to religion, and general backsliding. Reader, examine your own heart, in the light of the Scripture cited above, and let your hungering and thirsting soul cry out,

For the Herald and Journal.

"I thirst for a life-giving God,
A God that on Calvary died,
A fountain of water and blood,
That wash'd from Immanuel's side!
I grieve for the stream of thy love,
The spirit of rapture unknown;
And then to redrink it above,
Eternally fresh from the throne."

5. The obligation of Christian holiness is also taught in those Scriptures which are inspired prayers for this great blessing. The devout and earnest supplication of St. Paul for the Thessalonians, is an illustration of this class:—"And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23. 1. Consider that these Thessalonians were regenerate persons. 2. As such, they were not wholly sanctified. 3. The apostle prayed that they might be wholly sanctified—not at death, nor at any future time, but then; their "whole spirit," or immortal essence, "and soul," or animal nature, "and body," with all its physical appetites, affections and lusts, being brought completely under the dominion of grace. 4. The prayer also asks that they may "be preserved blameless unto the coming of our Lord Jesus Christ;" that is, that after this glorious work of holiness had been wrought in them, they might not again lapse into voluntary and actual sin, and fall from their steadfastness, but be kept by the powerful working of the Holy Ghost, without spot or wrinkle, until Christ should come by death and take them to heaven. Who can deny these positions? Are they not legitimate? Let it also not be forgotten that this is God's eternal truth. No unbelief nor theological cavilling can weaken its force nor darken its lustre. It stands forth on the sacred page in its own solitary grandeur, an unapproachable sublimity. Not that it is unexampled by any other parallel Scripture, but that it is a great exponent of Christian privilege, and a monument to God's grace, at whose base all human opinions lie confounded, and on whose summit rests the sunshine of an eternal morning. It clearly proves that unsullied Christian holiness of the "whole spirit, and soul, and body" can be attained in this life, and "be preserved blameless" until death. It exalts us to a mighty eminence, like Moses to the heights of Pisgah, overlooking the promised land, from which we can behold the greatness of the atonement, as a covering for all sin—the amplitude and preciousness of the divine promises, and the piteousness and glory of full redemption in the blood of the Lamb.

"Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below;
Rivers of milk and honey rise,
And all the fruits of paradise,
In endless plenty grow."

6. The obligation of Christian holiness appears also from the alleged object and end of Christ's mission to this world. St. John, the beloved disciple, tells us what that object was. "He that cometh into the world, is for the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8. Here learn, 1. That the devil is an old sinner. 2. That all who sin are of him; that is, are actuated by his spirit. 3. That sin is the peculiar and legitimate work of the devil. 4. That the appropriate object of Christ's advent was to destroy "the works of the devil," or sin; that is, the diabolical power, guilt, and dominion of sin in the soul. Now, if Christ came to do this great work, the question arises, When is it to be accomplished? How long will it take an all-powerful Savior to eradicate the deep moral virus of sin from the soul and make it every whit whole? Can he not do it now, as well as at death? What hinders? And what is there in death so efficacious, so expiatory and gracious? What is death? Nothing but a monster's gripe—a moment's pang—the sting of sin—the last blow that Satan strikes, followed by corruption and worms. Death, then, is not our Savior—but Christ, who came to "destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their life time subject to bondage."—Heb. 2:14, 15. This glorious deliverance is in this world. The devil is destroyed in the sanctified soul, and with him "the power of death," so that during our "life time" we are no longer "subject to bondage." We can stand over the tomb and look down deep into its gloom, among its corruption and worms, and exult with a triumphant shout. Perfect love casts out fear; the gossamer veil of time is rent in twain, and faith's far reaching eye sees the New Jerusalem coming down from God out of heaven. "The works of the devil," too, the guilt and dominion of sin, are destroyed. Over their dark empire lies a redundancy of ruin. The soul, swept and garnished, rejoices in the full orb'd day of the Mediator's power. And all this, as St. Paul tells us, is in our "life time." Now, if to do this great work of salvation for us, Christ came to this world, and suffered and died,—if this was, as St. John says, the prime object of his incarnate manifestation—how cruel for us to doubt it, and how preposterous and criminal to hinder its accomplishment. The great provision is made, and of consequence an imperative obligation is imposed upon all to come to the royal feast. By refusing—so far as that refusal goes, the object for which Christ died is defeated, and that by our own act. How much we lose by neglecting this great salvation, and staying away from this glorious feast! Can we do it, and escape? Who will longer frustrate the grace of God? Who will not exclaim,

"Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

Other considerations might be urged to establish and magnify the obligation of Christian holiness, such as an increase of personal happiness and prosperity, greater usefulness, the precious value of a holy example, in confounding infidelity, and hastening the long predicted triumphs of Immanuel's kingdom, the glory of God, and the greater certainty of getting to heaven. But it is superfluous to add other arguments to the luminous and direct Scriptures which have been cited. The glow from can give no light when the sun shines. Reader, the obligation to be holy rests upon you. God holds you to it. You cannot shake it off. And unless you discharge it in time, it will crush you in eternity. But Jesus lives. He cometh from Eden—with dyed garments from Bornah—glorious in his apparel, and travelling in the greatness of his strength. You may live, for he has died.

"I see thy garments roll'd in blood,
Thy streaming head, thy hands, thy side;
All hail, thou suffer'd, conquering God!
Now man shall live, for Christ has died."

Concord, N. H. HENRY W. ADAMS.

THE HUSBAND.

For the Herald and Journal.

That man deserves not a wife's generous love,
Who will not greet her with smiles, as he returns
From the labors of the day—who will not try to
endear her to her home by his kind attentions and
unvarying love. There is not one wife in a
thousand who is so unfeeling as to withstand such an
influence, and be discontented with such a
home.

PRAYER MEETINGS.

For the Herald and Journal.

Mr. Editor,—I have long contemplated saying a little, through your valuable paper, to the members of the M. E. Church, upon the subject of prayer meetings. I know not that my views will correspond with others', but I have long cherished them. It is well known that impatient persons have, to a great extent, lost that respect for God's worship, especially prayer, which was formerly apparent in them. Prayer offered from the most devout, at the present time, commands but little attention, and produces but little effect. There must be a cause for this, and as far as the church is concerned, it should be sought out and removed. The Lord help us.—A few thoughts from me may not be in vain.

In the first place, prayer meetings should be divided into two kinds, public and private; the one to be attended by as many as please to attend; the other by Christians and truly awakened persons only. In the public prayer meeting the great and paramount object should be to benefit the unawakened and impenitent sinner, by praying and speaking in reference to his case, by such persons and those only as are moved by the Holy Ghost, and have proper gifts for such exercise. The rest should offer their silent and fervent prayers for the success of those whose duty it is to take up their cross and labor. Public prayer meetings should be conducted in a solemn manner, calculated to impress and awaken the hardened sinner. Should awakened sinners be at the altar for prayers, deep solemnity should mark the occasion. I am not quite sure that it is best to call to reason the awakened sinner at first; for he is not always able to endure the persecution which necessarily follows such a course.—Would it not be better to invite such persons to tarry after the meeting is closed, or appoint another meeting for such persons to meet the pastor and church.

Private prayer meetings should develop the equality of Christians, bringing down the more elevated and intelligent in their office and gifts, and raising up the weaker and more inefficient. Every one should reckon himself an actor, and contribute a share of effort to make the meeting profitable to all. Great freedom and free interchange of thought may be indulged relating to the soul's salvation; and each one should use his gift in singing, praying, and speaking, as duty may suggest, without any special direction from any one.

2. Prayer meetings, whether public or private, should not be conducted too mechanically. I mean by this, that there should be as little dictation as possible. More good would result from a little well directed effort for a short time, than from much forced labor for a longer period. I mean, also, that circumstances should often suggest the time for closing, rather than the hands of a watch, or the ringing of a bell. When a meeting is to be continued beyond ordinary length, an opportunity should be given for uninterested individuals to retire, and such as find it inconvenient to tarry. During communion with God, every thing calculated to divert and scatter the thoughts should be banished, and instead of engaging in conversation with mourners or others, all should be devoutly solemn, and attend to the petitions vocally offered. In this, the strong must bear the infirmities of the weak.

3. The singing should be performed with propriety. Especially should the words be appropriate. In this exercise there is a failure. Singing is sometimes performed merely to make a noise, as one would suppose. To all of this class, I would propose that notes be used instead of such words as are sometimes used. I know a brother once, who on almost all occasions would sing, "Welcome, sweet day of rest, &c." 1. The words sung should be adapted to the subject brought before the meeting. 2. Such selection should be made as will be recognized by the audience generally. Music has its rich benefits, yea, mysterious power.

4. More dependence should be placed upon the amount of faith exercised than upon the number of prayers offered vocally, or the number of individuals offering them. In order to have a profitable meeting, it is not necessary that a large number of prayers should be offered; but it is absolutely necessary that prayer should be offered in faith. One reason why sinners do not respect prayer is because they hear so many. Prayer is made to God, not to men. Secret prayers are not rejected in public prayer meetings, inasmuch as there is more effort to get blessed than to bless others. God will give a blessing to such as are earnestly bent to the hungry. The church should remember themselves more definitely in the closet, at the family altar, and private prayer meetings, than in a public meeting such as I have named. A deep and abiding sense of the impenitent sinner's awful doom will powerfully regulate the exercises of a public prayer meeting. There is an important meaning in the word *Consistency*. For the want of this, thousands have been hardened in sin, and died in infidelity. We should often imagine ourselves in the position of an objector; we should then see many inconsistencies in ourselves over which to mourn. I am satisfied that these hints apply to some places better than others. They will generally apply in times of revival. Methinks it would not be pleasing to God, or very good policy, in saving one sinner to ruin two. The Lord direct the church in the right use of means to save souls.

Natick, Sept. 19. NATHAN RICE.

TOO LATE.

I once saw a man upon whose head had been almost eighty winters, rise in a large congregation to request the people of God to pray for him. Never shall I forget the scene. There he stood, covered with the locks which time had whitened, leaning upon the top of his staff. He felt that he was a sinner. His locks had whitened in the service of Satan. With a trembling voice and quivering lip, he said, "I wish to go to Jesus, but I fear it is too late." A thrill ran through the assembly. Too late! An aged sinner, tottering on the banks of eternity, with a world of glory yet to be lost for you? Has the heavenly messenger been grieved for the last time, and left you like the shattered oak of the plain, to ripen in the sun for the consuming flames? O, turn your trembling footsteps to Calvary; peradventure, there is mercy yet in store for thee.—Hasten to that fountain opened for sin and uncleanness. Linger not for a more convenient season. Fall into the hands of mercy. Then shalt thou lean upon the top of the staff and worship—thou shalt thou go down into the dark valley and shadow of death, leaning upon the arm of Jesus; then shalt thou be gathered into the great company of Patriarchs, apostles and saints, where immortal youth shall bloom for ever upon thy temples, and where death is never known.

What is soon ripe is soon rotten.

EVANGELICAL ALLIANCE.

Since the adjournment of the great meeting recently held in London, there have been several local meetings in various parts of the kingdom, the proceedings of which have been very interesting.

At Manchester there was a large assemblage of ministers and others, at which the proceedings of the Alliance were reviewed, and highly approved. At this meeting some eminent divines and laymen were present, and eloquently addressed the assembly. Our limited space will not allow us to reproduce the remarks that were made, or even to give a brief sketch of all that was said, yet we cannot forego the pleasure of making a few extracts:—

The Rev. Dr. LEIFELD was introduced to the meeting, and, after some introductory remarks, said—Well, sir, the Evangelical Alliance is formed!—notwithstanding the prognostications of some to the contrary. (Laughter and applause.) We have not got to the end; we have yet to be distinctly organized, and to have another meeting, and another conference—and perhaps another after that—(hear, hear, and applause)—before it will be an alliance for Christians throughout the world; but we have effected an understanding—we have formed a basis, every particle of which has been tested and proved to be sound by temperate discussion. (Hear, hear.) We have agreed to a basis upon which Christians of almost every name and country may meet and unite. We have not formed a creed comprehending the whole articles of our faith, but only a few of these; so that we might, if possible, admit all Christians sound in the faith. But it is not pretended that there are not some sound and ardent Christians whom we could like to include, and for whom we entertain the highest regard, but whom our Alliance cannot embrace even under these circumstances.

You have heard that that excellent body of Christians called Quakers had not been admitted among us. Whatever the Quakers may be in other matters, they are a body of Christians held in high esteem for the ardent spirit and sincerity which they evince in the cause of Christianity—and especially for their philanthropy and their detestation of tyranny in every form. (Loud cheering.) But we excluded them, because if we were to give up the perpetuity of the Christian ordinances to admit them, how could we give up the sufficiency of the Scriptures—the glory of the Reformation? (Loud cheers.) How could we give up the devotional exercises of free and united prayer, which had been the glory of the Alliance meetings? The admission of no sect or class of persons whatever could compensate us for that shortcoming. (Hear, hear, and applause.) I feel that it is right that we should do justice to the injured names of the men whose character has been attempted to be taken away, which but shines the brighter for the shade intended to be cast upon it; and it must be a pleasure to them, when about to return to America, to know that they leave behind them men who will see justice done to them.—(Applause.)

The Rev. Dr. COX, of New York, then came forward, and after speaking of the distance he had travelled from his own country, and in journeyings in England and Scotland, (5,000 miles,) said he found himself before the meeting without his talented brethren, on whom, in his present state of health, he could have wished to rely for support. He was one of more than seventy brethren who had come from the United States to be present at the Evangelical Alliance conference in London, and all of whom, except one, (who had sailed in a vessel which was dismantled and had to put back, but who subsequently arrived in time to take part in the later proceedings,) had been brought in safety; and he could not help thinking that he was something like Paul in the incident of the present night—for he (Paul) "was at Troas, and spoke very late at night, ready to depart on the morrow." (Laughter and applause.)

He did not take much credit for coming here for the first time, for Whitfield crossed the Atlantic thirteen times—consequently he died on the side on which he was not born—(laughter)—and he knew the fact, because he had been at his grave side, and placed his hand on his skull; he had not supposed he could do it any good, though perhaps quite as much as it would receive from the hands of the Bishop. (Laughter.) He mentioned his name for the purpose of relating an anecdote applicable to the present occasion. It was said of Whitfield that he one day met with a man who said—"What are you George Whitfield?" "Yes," was the reply. "And are you come here to preach?" said the man. "I am," was the reply. "I am very sorry," was the observation that followed. "Are you," said Whitfield, "so is the devil." (Much laughter.) Now he (Dr. Cox) was afraid that there were some people not 15,000 miles off who would give him the same entertainment as that man did to Whitfield, to the Evangelical Alliance—(hear, hear)—but in America he believed there were many thousand people who would be glad to join it, and would give a welcome to its principles.—(Loud applause.)

He thanked Dr. Leifeld for the defence he had uttered regarding the American Christians and their connection with slavery. He could assure his audience, that the American Christians were as desirous of getting rid of slavery as any man could be; in many of its forms, as it existed in some States, they abhorred it; but he felt assured that the question was not understood here. There were men in America who had made great sacrifices, and one of his own ancestors, from a feeling of conscience, set the whole of his slaves free; and slaves had been set free there whose value, estimated in money, he did not hesitate to say, would exceed the £200,000 given by this country to set free the slaves of the West Indian colonies. (Hear, hear.)—But these were under more favorable circumstances.

One of his reverend brothers, who had come to this country and had been refused admission to the Alliance, held slaves, and his case was one of numbers of the same kind. It was this. He held nine slaves, and they had all intermarried with slaves on other estates—a custom which had

prevailed among them, and been preferred for reasons he could name; well, if the owner of these slaves (willing as he was, and anxious as he was, to set them free, if he could do so without injury to themselves) were to liberate them, what would be the consequence? By the laws of that State, the slaves would be immediately seized and sold, or conveyed to New Orleans and sold; and the result would be, that they would be torn from their families, and what was intended as an act of justice and kindness, would be an act of cruelty. (Hear, hear.)

They owed their system of slavery to England—(hear, hear)—he said that they might not forget the orthodoxy of repentance for original sin—(hear, and laughter)—and it was so interwoven with their entire system that he could only hope for its eradication by the slow movement of public opinion operating through the laws—which were different in different States—and it was an encouraging fact that there was a decided progress making, which it was hoped would soon put the free States (or States free from slavery) in the ascendant, and would enable them to free their country from this curse. The Rev. gentleman was much applauded.

The Rev. Dr. VAN TASSEL said that he was sure at such an hour it would be the extreme of impropriety to occupy the attention of the meeting more than two or three moments; but he was the only minister in connection with Manchester that was permitted to speak at all, and there was something like a law of hospitality which seemed to require that some one should express the feelings of this neighborhood in reference to the friends present from distant parts of the world. He thought, time permitting, he could have shown some fond ties of relationship that should bind England and America, and France and England, in closer bonds, but all he would say now was, that on behalf of the friends and members of the Evangelical Alliance, he was desirous to convey to them the sentiments they entertained of esteem and affection for their brethren, and to bid them farewell and "God speed." (Loud cheers.)

On the 21st of September there was a public breakfast at the Musical Hall, in Liverpool, at which a large number assembled to take leave of the "American deputies." This meeting was one of great interest. The Rev. Dr. Byrth, of the Church of England, said—

Mr. Chairman.—The circumstances connected with this occasion are of no ordinary character. That we have here some of the distinguished members of foreign churches, and that we are about to bid them farewell, and God speed in the name of the Lord, is, in itself, a matter of no common interest. Christians from America and other parts of the world have visited our shores upon former occasions, on errands of Christian philanthropy; but I believe I speak the truth when I say that upon no occasion before the present was there an assembly convened of all portions of the Christian church in this country, in order to greet them or address to them a valedictory. Never will be obliterated—I will venture, sir, to speak for you as well as myself—the impressions made upon our minds by our intercourse with our American friends. And yet, before I proceed to the direct object which devolves upon me in addressing those, our beloved friends themselves, I feel that I may be permitted—may I believe I am expected—to say something at least respecting the occasion which did bring us together. (Hear.)

As a member of the Church of England, yielding I believe to none, whatever may be thought of my association with my dissenting brethren by those who understand not the real nature of Christian charity, I anticipate no danger to my beloved communion from having felt the chords of love drawn toward the members of other communions. (Great cheering.) It can be no valid imputation, either against the prudence or propriety of our measures, that, on the one hand, we are calumniated, and on the other hand, we are alone. I have no fear respecting the Evangelical Alliance. I do not hesitate to say that never did a cause appear more promising than that cause in which we are now engaged; and our American brethren will cross the Atlantic, and they will tell there, far and wide, that they have met with a response to every invitation to the reciprocal exercise of love, and that there has been a bond of union formed between the two countries more powerful than any political compact—outlasting every arrangement that shall have for its object the welfare of one country or the interests of both, perhaps contributing on some future day of misunderstanding to allay angry passions, and taking from the hands of the warrior the weapons he was about to employ against his brother man—that is, against his Christian brother—and placing them at the foot of the cross. (Cheers.)

It would appear to me no sanguine view of the purpose of this association to believe that it will take a place in the records of ecclesiastical history of no common kind. We never parted without being prepared to give, each to the other, the right hand of fellowship. No individual at any of those meetings, I believe has gone away from them without feeling it was his own fault if he were not a better man—better prepared to love his fellow Christian—more convinced of his own infirmities—having a clearer and stronger light thrown upon the importance of unanimity with regard to the great doctrines of the Gospel—and feeling that we may retain our respective differences, and yet all combine in the prosecution of one common object. (Applause.)

And, Mr. Chairman, in order now to proceed to the more direct object of my address, it is possible that we should let our American brethren and others from foreign countries depart without, in the first place, telling them that this peace, under God, was in no small degree owing to them selves? (Hear and cheers.) How often have I felt, when sitting at some of our small committees, though no unobtrusive spectator of the devotion of those around me, that I never knew, and therefore never loved, my dissenting brethren so well as now. I find I can love them. (Hear, hear.) They never had an occasion to find any thing like reluctance on my part to give them the right hand of fellowship, but now I give them both hands of fellowship. If, then, we had met together for our own country, and the result had been the same, we might have rejoiced, but we must never forget that much that was deeply interesting, that many of the affecting characteristics of our late meetings, have been derived from our American friends. They came over, as it was well said, to this country—a country from which their pilgrim fathers had gone away, long, long ago. They came, not driven from their own country, as the descendants of these pilgrim fathers, to show that they possessed their fathers' spirit. They found no enemy here.—They discovered that all were friends; and most unquestionably, if they had not been here, the Alliance would have been much weakened.—(Hear, hear.)

My reverend fathers and brethren, (continued Dr. Byrth, turning to the American ministers,) I come, in the conclusion of this address, to speak unto you to whom I am commissioned to deliver a valedictory; but for one consideration, no office

would have been more unwelcome to me. A valedictory address! We shall take the old Saxon word—we come here to bid you heartily farewell. We come to speak of our past seasons of enjoyment. When friends separate, the first feeling in the mind is, that there is about to be a suspension of all the happy intercourse which may have been enjoyed; and we cannot but feel that we have then lost something which we cannot get again, perhaps never again to be renewed; and I speak the language of all the members of the Evangelical Alliance, and I am sure that after you shall have heard their response, I shall have spoken, by anticipation, the sentiments of all at these tables, when I say that we offer unto you the deep expression of our gratitude for what we have seen. (Hear, hear, and loud applause.)

We thank you for your labors in this blessed cause. We thank you for the noble spirit which you have testified. We desire to thank you for the warmth with which you have supplicated at the foot of the throne of divine grace, for blessings upon us. We thank you for all your expressions of Christian love, chastened at the same time by Christian prudence, manly and dignified, while warm and enduring. We thank you for all these things, and in the name of the Lord we say unto you—because you have a right to the prayer, in the name of the Lord—Farewell. I speak confidently, when I say that if I were to utter, without having been officially commissioned to give utterance to the invitation—"O, come back to us as soon as you can again,"—if I were to say it would indeed be a bright day in our spiritual history, if we could expect to see Dr. Cox, and Mr. Church, and Dr. Patton—(cheers)—I should feel in recollecting the names of all, though my memory shall never forget their blessed character—if I were to say this, the invitation would be echoed by every individual to whom I am now speaking. (Hear, hear, and great applause.)

Permit me to observe, at least, that we ask you—We know it is needless—to remember us when you have crossed the mighty Atlantic. O, brethren, finally, pray for us! Let us not be forgotten in your best seasons. Let not the hallowed opportunities we have enjoyed pass away from our memories. Let us endeavor, by every effort we can make, mutually to draw closer the bonds of Christian love, and let us tell unto the world that we are one. May the Lord bless you and keep you!—may the Lord lift up the light of his countenance, and be gracious unto you!—may the Lord cause his face to shine upon you and give you peace. Farewell! The Rev. Dr. Byrth resumed his seat, amidst enthusiastic demonstrations of applause.

Rev. Dr. COX, of Brooklyn, N. Y., rose to reply, and the cheering, which greeted his appearance, was loud and long continued. He said—"I seem to rise, sir, not to speak, but simply to talk, and to feel, and to luxuriate in the unutterable and hallowed associations of this hour and this place. I know not how to reply to what, through so proper an organ, you have expressed to me and my brethren; and on behalf of British Christians, and especially those whom the grand Evangelical Alliance includes, for the Christians of the daughter country, for the Christians of the Western hemisphere, who speak your mother tongue, who read your Bible, who have your laws, and who have inherited some of the best things of your institutions, from the time of King Alfred, from the time of Edward the Sixth—that Josiah of the British throne, that youthful Christian. (Applause.)

For your valedictory, sir, take our benediction, in the name of the Father, and of the Son, and of the Holy Ghost. You say farewell to us—we say farewell to you. May the blessing of the great God rest upon your youthful Queen and the royal family, and the British parliament, and all the Christians and interest of this incomparable island, the centre of a circle that girds the world. (Loud applause.) May the grace of God sanctify British influence, making it every where Christian, a blessing at home, a blessing to the antipodes. (Rewed applause.) Often have I prayed in my own pulpit, with the "amen" of all my people, for the British realm, for the British Queen, and for the interests of Britain, to be sanctified and blessed as the great bulwark of Protestantism. It is our hearty prayer at this moment, and we see no treason in it against our own "E pluribus Unum," borne aloft amid the stars by the clear sighted eagle. (Hear, hear.)

Sir, we came to your shores, so far as I know, myself and my brethren, from motives which, however mixed and imperfect—for who can understand his errors?—were, nevertheless, unearthly, evangelical, Christian, benevolent, and such as your piety has known and appreciated. (Hear.) Whoever, then, is right or wrong in little things, I can only say for myself, that I feel happier, in knowing, as I know now, that there are so many brethren and sisters in my Father's family. The Evangelical Alliance goes upon the principle of the eternal covenant of the grace of God, which included one of the sons of Jeroboam, because there was something in his heart toward God. We have not done every thing we might have desired, but is nothing done? By the grace of God we have laid the foundation.—Sir, there is a demonstration already made in favor of a great principle which will live because it is true, because God is its patron, and because the millennium can never come without it. I believe there never was a demonstration in which the essential principles of the Christian Protestant unity were more faithfully preserved, than in this Alliance. I have felt, sir, that there was a greater Protestant agreement among us than I could have anticipated.

I do not wish to expatiate too far, only that my love for the principle of the Alliance is just as old as my love for the Lord Jesus Christ, which began in the year 1812, when I first bowed my knees to God in an agony of soul, and which I can never forget. Now, Mr. Chairman, we hope to return to America, to diffuse there of the torch of your Alliance, some of its heavenly paradisaical fruits; we go there with some little embarrassment on some accounts, but with hopes that overpower all. We go there encouraged by your prayers. I wish the illustrious Premier of England were here to understand what I say, when I say there is going to be an Alliance with more electricity in it than in the telegraph—an Alliance of love between the continent and the parent island, which shall last until the archangel's trumpet calls us to rest at home with Christ. Sir, the time is coming, when might will be no longer discerned as the maker of right, but when right will make might, and when moral power shall be the controller of physical power every where. Let these two Christian nations

the world. I cannot end without saying how much I desiderate one beloved brother—one who deserves a tribute, a tear and a prayer—one of whom I can speak, because he is absent, as I would speak of many others, were they present. I have a dear friend, Mr. Devan, I never heard of that brother before. I saw him first near Sir Colling Smith, at his secretary duties. I watched him. I observed his assiduity, his fidelity, his serviceableness, his modesty, his sweetness. And his brethren told me, what his own modesty prevented him telling us himself, that his toil there were only the apex of other toils in which he had already faught a railroad competition. (Cheers and laughter.) I mention him the rather because he is the type of others, whose presence here prevents me saying the same things of them.

In the midst of much to rejoice in, we have something to weep over. I feel bound to allude to our differences as well as to our agreement. They are all included under one word—slavery. I do not think that on this subject any one of us has received a single new idea by our visit to England. Whatever you in this country may understand of the question in the abstract, we understand it in the concrete. We have studied it on our knees, with our Bibles before us, and with a sincere desire to do our duty. And when I look at the gush of pious humanity that has been poured forth respecting it, I do regret it? God forbid. I do not see how you, as Englishmen, could be worthy of your birthright as freemen, and worthy of a better freedom than King John and Magna Charter gave you, unless you hated slavery.

But the question is, what are the best means that Christians can use for the attainment of that great end which all philanthropists desire, the removal of slavery from every country of the world? This is the whole question. Let me draw your attention to the facts of the case. Fifteen States at the North, out of the thirty composing the Union, are free of slavery; and all the changes of public opinion have been forward, forward, forward, in favor of freedom. Did you ever hear of the chain of the sun rolling backward? You will hear that before you hear of a free State in America becoming a slave State. But you have heard little indeed, if you have not heard of slave States becoming free. I believe the State of Kentucky—and I am not alone in the belief—would have been free at this moment, had it not been for some most unscrupulous, uncompromising, abusive, exasperating influences, which made the masters mad, where they ought to have been persuaded and convinced. Our public men are but men, though assembled in a council chamber. They said, let us call a convention, and make freedom and Kentucky commensurate. They did call a convention, and after much debate, their votes were as 2 to 67 against the proposition. They never said they meant to enslave slavery; only that in the existing crisis, with the exasperated feeling that prevailed, the experiment would be too dangerous, and they must put it off. They made the attempt a second time, and with precisely the same result.

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At present, the anti-slavery spirit of the States has determined that slavery shall not last. It is so in Missouri; it is so in Western Virginia, and will be so in all Virginia ultimately; it is so in Maryland and Delaware, where the public sentiment against slavery is tremendous, and rapidly on the increase. It is almost impossible to question the question in some of the States, on account of the laws passed, it should be remembered, under the sanction of the British King, and which still remain a dishonor, though a sleeping dishonor, on the statute book. In Maryland, it has been ascertained that the amount of property—*for I must use the word, however much I detest it*—comprised in bones and sinews, which has been set free, has, in the aggregate, and I think within sixty years, amounted to more than the British Parliament voted when they made their colonial dependencies free. (Hearts and loud cheers.) If the aggregate of what has been done in all the States, where the practicability of emancipation exists, were spread before you, I am sure it would astonish you.

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For the Herald and Journal.

HOME IN GLORY.

Br. Stevens.—The following hymn I cut from the Richmond Christian Advocate, of Sept. 11, 1845. I have not seen it in a northern print, and as it is not so extensively known as the beautiful one to which it is set, I presume you will confer a favor by inserting it in the Herald.

H. M. B.

Sweet birds may chant melodious lays,
And fane may tell her story;
I envy not their fading lays,
I hope to sing in glory.
Chorus.—O glory! O glory!
There's room enough in paradise,
For all, a home in glory.

For heaps of gold let others toil,
From blooming years to hoary;
Nor rust corrupt, nor thief can spoil
My treasure home in glory.
O glory! &c.

Let bannered hosts in mortal strife,
With broadsword vestments gory,
Scarred laurels lay with dying life—
I seek a crown in glory.
O glory! &c.

No city have I here nor home,
Where all is transitory;
Yet though o'er earth I homeless roam,
I have a home in glory.
O glory! &c.

As near the cross the Savior drew,
He said, I go before ye;
A mansion to prepare that you
May dwell with me in glory.
O glory! &c.

The conflict in Gethsemane,
In bloody sweat why bore He;
He drank that bitter cup for me,
That I may live in glory.
O glory! &c.

Th' empowered role of mocking scorn,
The crown of thorns why wore He?
Sin wave that robe, sin glory that thou,
Yet I may share his glory.
O glory! &c.

From out His side the gushing blood
Why did He pour for me?
That grace might plunge me in that flood,
And make me meet for glory.
O glory! &c.

May love refine my heart from dross,
Of grace to shout the story;
Then in that robe, that crown, that cross,
I will for ever glory.
O glory! &c.

BIOGRAPHICAL.

Widow HANNAH BRIANT, late of Saco, Me., died in peace in Denmark, Me., Oct. 9, aged 65. I am informed that she was one of the little band who composed the first class that was formed in Saco, some forty years since, and from conversation which I had with her, a few days before her death, I have no doubt but she was ripe for heaven. Surviving friends, "Be ye also ready."

W. D. JONES.

Hiram, Me., Oct. 21.

Miss AMELIA WALKER died in Lowell, Ms., Oct. 16, in the 31st year of her age. Sister Walker has professed and enjoyed religion about six years. Her piety was uniform and exemplary. An energetic fervor marked her course. Her peace was even and solid. Sincerity, affection and feeling, she daily exemplified, being an obedient daughter, a kind sister, and a good Christian. A few months since, she removed to Lowell, where disease invaded her constitution. As death was approaching, she felt she had no terrors for her. With serenity and confidence she met the sepulchral king. Christ strengthened her in the conflict, and with an unruffled peace she entered victoriously into rest. Soon after her death, her body was removed home, where her funeral was attended by numerous friends.

North Charlestown, Oct. 26. T. H. Root.

Sister SARAH PIPER, daughter of Simon and Sarah Piper, died in Starks, Me., Sept. 25, in her 26th year. She possessed an intelligent mind, a mild disposition, and an unassuming appearance. These traits, sweetened with pure religion, rendered her lovely in the society of all who knew her. She was perfectly resigned, and very happy. There is hope in her heart.

Industry, Me., Oct. 21. M. WIGHT.

Mr. ALLEN SPRAGUE died in East Montpelier, Vt., Sept. 18, aged 49. By this sudden event of divine Providence, an affectionate family is called to experience a severe bereavement, and the church and community of which he was a member to sustain the loss of a good and useful man. Mr. Sprague has been a member of the M. E. Church for more than seven years, and for the most of that time an active steward in said church; and in the performance of his religious duties he was faithful, decided and zealous, both to his brethren and to the impotent, striving by precept and example, to encourage the former to diligence, and warning the latter of the error of their ways. Br. S.'s illness, which resulted in his dissolution, was of only three weeks continuance, during which his sufferings were severe, but were sustained with Christian patience, and his race finally terminated in holy triumph, thereby leaving to his afflicted friends, both by his life and death, a fragrant odor for their comfort.

A. G. B.

HARDING SNOW died in Hampden, Me., Oct. 13, in the 93d year of his age. He was a native of Welfleet, Mass., and moved to this wilderness State, and settled on the Penobscot, among its first settlers, where he remained until his death. He was brought to a knowledge of salvation through the instrumentality of those first Methodist preachers that visited this part of the State of Maine. His experience was powerful and clear to a demonstration, and for more than forty years, he has been a faithful, energetic, and devoted Christian in the Methodist Church. It may be said of him, he died in a good old age, or perhaps more emphatically, he fell asleep in Jesus.

GEORGE PRATT.

Hampden, Oct. 24.

Mrs. HANNAH SALISBURY, wife of the late Mr. Jonathan Salisbury, died in this village, Oct. 26, aged 61 years. Her sickness, though protracted, was borne with Christian patience and resignation. In her death, the M. E. Church in this place has been deprived of one of its oldest and most efficient members. Her religion was not merely theoretical, but practical; it was exhibited not only in word but in deed. Her memory is embalmed in the hearts of many in whose families she has rendered assistance in the hour of death. A deeply afflicted family of children mourn the loss of a counsellor, friend, and mother. If death was peace. She was able to converse a little for several days previous to her death. The morning of the day on which she died, she expressed a willingness to die, and left a charge to her children to prepare to follow her. They all heed the admonition of a dying mother.

STEPHEN A. SHENBURN.

Stratford, Vt., Oct. 26.

HORACE A. GOSS, son of widow Elizabeth Goss, died in Readfield, Me., Oct. 12, aged 8 years. He was a character highly worthy of imitation. As a scholar he was studious, strictly observant of rules, and respectful to teachers. As an associate, he was much beloved for his willingness to oblige, and readiness to forgive. In his friendship he was ardent and faithful. As a son he was dutiful and affectionate. He thought he experienced religion at a very early age, but did not come into its full enjoyment till about two weeks before his death. Then his evidence was clear—his joy was complete. He seemed almost to have entered the blessed land before he dropped the frail body. Earth was still beautiful to him, but heaven was more so; and when death came, it

"No more disturbed his deep repose,
Than summer evening's latest light
That shuts the rose."

Kent's Hill, Oct. 29. H. P. TORSEY.

Mrs. ABIGAIL S. COMSTOCK died in Clarksburg, N. H., Oct. 11, aged 35 years. She was converted nearly twenty years ago, and has been a devoted member of the Methodist Episcopal Church. For some time previous to her death, she had very few religious privileges, especially among the people of her own church, yet she held communion with her Savior, and enjoyed the smiles of her Maker. She suffered much during her last illness, but found the grace of God sufficient for her. Her last hours were peaceful and triumphant. She gave her friends a solemn charge and affectionate advice, and leaning upon her beloved Redeemer, she breathed her life out sweetly there.

P. BOYNTON.

Mrs. LOVE DIMMICK, widow of Abner Dimmick, deceased, died at Square Pond, Oct. 14, aged 79. Mother Dimmick has been a worthy member of the M. E. Church forty-five years. Her consistent Christian deportment, and zeal for the welfare of the church and the cause of God in general, has left the impression upon all minds that she was indeed a child of God. She has lived to see all her children happily converted, and her husband and three of her children die in the favor of God. She suffered much during her last sickness, but with Christian patience and resignation. The "king of terrors" had no terrors for her. She felt that death would be the gate to her eternal happy home. She was beloved in life, and lamented in death.

C. MORSE.

Ellington, Square Pond, Oct. 27.

Mrs. MARY LEACH died in Penobscot, Me., Sept. 22, aged 82. Sister Leach had been a member of the Methodist E. Church for the last twenty-five years of her life, and her consistent life and conversation secured the affections of a large circle of friends and acquaintances. But beloved and respected as she was, her time came to die. Suddenly, and with but a few hours' illness, she passed from this world of sorrow and pain to a world where "there shall be no more death." Although she said but little at the time of her death, yet she had been accustomed to speak of death with composure. She has left a large circle of children and grand-children to mourn their loss, but it is doubtless her eternal gain. May the Lord sanctify this dispensation to the good of all the connection.

L. WENTWORTH.

HENRY W. HILL died in Sanborn, N. H., Sept. 5, aged 40 years. He was deeply pious, and died in the Lord, after a protracted sickness.

W. D. CASS.

East Sanborn, N. H., Oct. 19.

Mrs. HULDAH WHITTEMORE, wife of Mr. Aaron Whittemore, died in Marlow, N. H., Aug. 16, aged 51. For several years she had been an acceptable member of the M. E. Church, to which she was much attached. We trust she died the death of the righteous.

A. F.

Marlow, N. H., Oct. 24.

SLAVERY.

For the Herald and Journal.

DR. BANGS ON SLAVERY.

NO. XVI.

MOTIVES TO EMANCIPATION.

I have assumed it as a truth, that there are many in the slaveholding States who see and deprecate the evils of slavery. That there have been, and are now such, is manifest. Washington, whose name is a passport for liberty, for virtuous patriotism, for bravery and love of country, throughout the civilized world, by his last will and testament liberated all his slaves, making such provision for them as he thought necessary and advisable. Jefferson, the author of the Declaration of Independence, said that in a struggle of the slaves for liberty, he knew of no attribute of the Almighty which would allow him to take part with their masters. And even John Randolph, with all his eccentricities, emancipated his slaves by his last will and testament. These enlightened statesmen, with many others that might be mentioned, declared by their words and acts, that they considered slavery incompatible with the rights and privileges of their fellow men.

And how many are there in Virginia and other slave States, who every year liberate their slaves, and furnish them with means to emigrate to Liberia! Why do they do this? They must do it, either because they find slave labor unproductive, and therefore wish to rid themselves of it from a principle of selfishness, or they are convinced of the injustice of the system, and therefore wish to free themselves from the responsibility of its practical continuance; and either case establishes the principle for which I plead.

Look also at the strenuous efforts that have been made by Cassius M. Clay, in behalf of freedom in the State of Kentucky; and it is a cause of deep regret that he was compelled, by mob violence, to desist from publishing his paper in Lexington, where his voice could be heard with powerful effect by the citizens of his native State. The sentiments which he uttered, however, will find an echo in the heart of many lovers of freedom in Kentucky, and they will yet rise up in the cause of emancipation. In the mean time, other voices are raised in behalf of the cause, in Virginia and Maryland, and I am glad to find, in a recent publication, that an author who styles himself "a Virginian," has advocated sentiments similar to those which I have presented in these numbers.

To show the state of feeling among some of the citizens of the slave States, I give the following extracts from the writings of two eminent citizens of the State of Maryland; the first is from Dr. R. S. Stewart, of Dodon, Anne Arundel County, addressed to Mr. Carey, in March last. Dr. Stewart, it seems, had heard that Mr. Carey, if elected to the Maryland legislature, intended to devote much of his time to the subject of the black population of the State, and to promote, if possible, measures for their gradual emancipation. In this letter, he says:—

"It gave me, a slaveholder and citizen of Maryland, infinite pleasure to hear it; and it was

with the deepest regret I learned soon after that you were not returned to the House. If I have been correctly informed, I beg leave to say to you, I honor you for your sentiment, and I hope you will not allow so good a resolution to die, but will kindle it anew, and seek some other equally practical means of bringing this subject fully and fairly before the public. It is one that has long occupied much of my thoughts, and I have watched anxiously for some one to show his hand in this cause. At this moment my attention has been more distinctly called to it, by the manly, high-minded letter of Mr. C. M. Clay, addressed to the people of Kentucky. There is not a sentiment or a political principle expressed by him to his fellow citizens, that does not, with equal force, apply to our noble little State, and every prediction applies to us, as forcibly as it does to them. The time has come, there can be no doubt of it, to take the needed steps; slaveholders themselves are anxious for it, and will not be displeased to see the subject fairly taken into consideration. I have been a planter for five years, and have had an opportunity of discussing these points with slaveholders of all parties, and I do not remember a single instance in which objection was made to the principle of emancipation; some difference, it is true, exists as to the manner and time, but none as to the necessity. Heretofore, this whole subject has been wrapped in a mystery, as imposing as the secrets of free masonry; and no one, not a member of the order of slaveholders, has been allowed to open his mouth and say any thing about it. It is a dangerous question; it is an exciting subject; it is a matter that belongs to slaveholders themselves—have been the usual and repeated injunctions laid upon all who honestly and humanely have desired to inquire into the merits and demerits of this cause. Is this as it should be? Is it the course that should be pursued by an educated people, who have at command the means to defend the truth and expose error?—Certainly not. If our State is laboring under an evil, let the cause and nature of the malady be investigated, and then let us apply the remedy. If, on the contrary, none can be shown to exist, at least agitation will receive a check that will be grateful to all lovers of peace and order. Firmly convinced that such a course will be displeasing but to few, and it may promote the general welfare of Maryland, I beg leave to propose to you the establishment of a paper devoted to the cause of emancipation in our State, on the principles of policy, humanity, and self-interest."

Mr. Carey, instead of adopting the proposition of his friend for the establishment of a paper, published his thoughts in a pamphlet. In the course of his investigation, he has the following pithy and appropriate remarks:—

"For years past, our cotton growing States have been exporting their soil; and with that improvidence which slavery generates, that love of present indulgence, careless of what may follow, the South has received in return the means of enjoyment only—nothing wherewith to renovate the outraged ground. Such a process long continued, must, in the end, ruin the finest lands in the world. Its effects are apparent in the Atlantic States and rich lands in the South-West, operating irresistibly to draw the planters to Carolina and Georgia from their worn out fields."

"The same general observations will apply to our slaveholding sections in Maryland, and to many parts of Eastern Virginia, too, if it were necessary to pursue the investigation there. Emigration to the West has kept pace with the impoverishment of our lands. Large tracts have come into the hands of a few proprietors—too large to be improved, and too much exhausted to be productive. But this is not the worst. The traveler, as he journeys through these districts, smitten with premature barrenness as with a curse, beholds fields, once enclosed and subject to tillage, now abandoned and waste, and covered with straggling pines, or scrubby thickets, which are fast overgrowing the waning vestiges of former cultivation. From swamps and undrained morasses, malarial exhalations, and like a pestilence infect the country. The inhabitants become a sallow race; the current of life stagnates; energy fails; the spirits droop. Over the whole region a melancholy aspect broods. There are every where signs of dilapidation, from the mansion of the planter, with its windows half glazed, its doors half hinged, its lawn trampled by domestic animals that have ingress and egress through the broken inclosures, to the ragged road side house, where thriftless poverty finds its abode. No neat cottages, with gardens and flowers, giving life to the landscape; no beautiful villages, where cultivated taste blends with rustic simplicity, enriching and beautifying; no flourishing towns alive with the bustle of industry—none of these are seen; no, nor any diversified succession of well cultivated farms, with their substantial homesteads and capacious barns; no well constructed bridges, no well conditioned roads. Neglect, the harbinger of decay, has stamped her impress every where. Slavery, bringing with it from its African home its characteristic accompaniments, seems to have breathed over its resting place here, the same desolating breath which made Sodom a desert."

These testimonies are the more valuable, because they come from slaveholders themselves, who are eye witnesses of the desolating effects of slavery, and they fully confirm all that I have heretofore said respecting its deteriorative results upon the physical condition of the slaveholding States. These gentlemen, fully impressed with the impoverishing nature of slave labor, were impelled to express themselves in this strong language, with the hope of exciting their fellow citizens to adopt measures for a gradual emancipation, merely from considerations of self-preservation.

If we add to these the demoralizing influence of slavery as depicted in my preceding number, the motive for emancipation acquires a force as far above the one presented in those extracts, as heaven is higher than the earth. This influence is seen and felt upon all classes of society, upon the master and his slave, and it renders both unfit for the enjoyments of social life, for domestic happiness, for civil and political prosperity. I might strengthen these remarks from letters which have been published respecting the state of things in the West Indies. From these it appears that, notwithstanding all the fears of the land proprietors of the sad effects of emancipation, and notwithstanding that they did for a while suffer from the want of more labor, latterly the freed slaves have entered upon their work with renewed courage and cheerfulness, either tilling their own ground, which they have purchased, or laboring for their former masters for a stipulated price, so that things now present a greater state of prosperity. These facts, which have come to my knowledge since I wrote my former remarks upon this subject, oblige me to modify a little what I have before asserted, so far, at least, as to say that their freedom is becoming more highly appreciated, and that all classes are becoming much better satisfied with their condition; so much so, that it may be reasonably anticipated that this grand experiment, under the disadvantages in which it was made, will prove to all to have been well conceived, and happily executed.

Shall the slave States in America be the last to abolish the slave trade—I mean the domestic slave trade? It appears by an extract from the "Franklin Journal," that even Germany has resolved to punish those engaged in the African slave trade as pirates, or otherwise to punish them for the crime of "rape." The following is the extract taken from a protocol of the 21st sitting of the German Diet, dated June the 19th, 1845:—

"Fully appreciating the sentiments and principles of Christian charity, which have induced

the courts of Great Britain and Austria, of Prussia and Russia, to conclude the convention for the suppression of the slave trade, dated the 20th December, 1841, and animated with a desire to contribute, as far as in their power, towards the entire abolition of this criminal traffic, all the German powers agree to prohibit the trade in slaves. In consequence whereof, in all the States in which there are no laws for the punishment of this traffic, it shall be punished as piracy; and in the States whose laws make no special mention of piracy, it shall be punished in the same manner as rape, or in a manner not less severe."

Now, though the African slave trade has been pronounced a piracy by the American Congress, and long since prohibited, yet so long as the domestic slave trade is allowed among the several slave States, attended as it is with all the cruelties I have enumerated, they must be considered as sanctioning, in some measure at least, the horrid practice, and hence are involved in the guilt and consequent shame of the slave trade.

Let these States, then, thus implicated, arise in the majesty of their strength, and with a virtuous indignation, roll this reproach from their shoulders. Let those virtuous and Christian citizens in these slave States, who see and deplore this abominable practice, proclaim war against it, and use their influence to have it done away. How else can they be guiltless? Can they look on with cold indifference, and see their fellow beings torn from each other, husbands, wives and children, separated for ever by dealers in human flesh and blood, and not lift their voices against it? If they can and do, surely the blood of those injured persons will cry out against them. They must, therefore, absolutely must—if they would escape the curse pronounced upon the willing participants in other men's sins, lift up their voice, and put forth their energies to arrest the onward progress of this enormous evil.

Haste, then, ye virtuous patriots, to stop the progress of this degrading scourge! Go to your statesmen, to your Governors, to the judges of your courts, to the members of your legislatures, and tell them in the language of love, but of plainness and firmness, of the danger which hangs over their heads. Expostulate with them on the iniquity of continuing in the practice of selling and buying men, and women, and children, and reducing them to hopeless bondage. Point to their barren fields, to their dilapidated houses, to the emaciated and poverty stricken negroes, and beseech them to listen to the bitter cries of anguish, wrung from the hearts, and dropping from the lips of wives and daughters severed from their husbands and mothers, and then ask them to look at these marks of desolation, and these signs of human distress, and finally urge upon them, with all the earnestness which truth and sincerity can inspire, the importance, the absolute necessity, for their present and future well being, of their doing something to rid their country of this degrading scourge.

N. BANGS.

Oct. 20.

For the Herald and Journal.

LOVE.

FROM MY SCRAP BOOK.

Among the ancient records of Christian writers, we may occasionally find a valuable sentiment, and written apparently in the spirit of genuine religion. Thus speaks one of the apostolic fathers:—

"He who has love in Christ, let him keep the commands of Christ. Who can explain the bond of the love of God? Who is sufficient to speak of the greatness of his beauty, as is meet? The height to which love elevates is unspeakable. Love unites us to God; love covers a multitude of sins; love bears all things, suffers all things. In love there is nothing sordid, nothing laughable; love has no schism; love moves no sedition. Love does all things in harmony. In love, all the elect of God are made perfect; without love, nothing is pleasing to God. In love, the Master has received us; and for the love which he had toward us, Christ our Lord, through the will of God, has given his blood for us; and he has given us his flesh for our flesh, and his life for our life. See, dearly beloved, how great and wonderful is love; and there is no explaining its perfection. Who is sufficient to be found in it, except those whom God may think worthy? Let us, therefore, pray and entreat that we be worthy of him, in order that we may live in love, without human partiality, and blameless." Clemens Romanus, Epist. ad Corinth.

And St. Cyprian delivers himself in the following language:—

"O, Lord God, thou dost command me to love thee; this I can, and ought to do; and thou dost command me to be wholly open to thee internally; and concerning my neighbor, thou dost command that I embrace him with my own measure. I give thee thanks, most merciful God, that thou hast first given me that thou requirest of me. And how thou hast loved me, I could not worthily declare, if I should speak with the tongues of men and angels; nor could I embrace all things which the amplitude of thy grace has conferred upon me. It is just, O Lord, that we love thee, because thou hast also loved us; and it is wholly ungrateful that they loved ones offend thee in any thing. Truly does this command embrace the law and the prophets, and in this word the volumes of all the Scriptures are pressed together."

This nature exclaims—this reason exclaims—this, O Lord, the authority of thy word exclaims—this we have heard from thy mouth; here all religion finds its consummation; this is the first and last command; this, written in the book of life, exhibits an unfulfilling lesson to men and angels. Here the Christian religion reads one word; and in this command, it meditates, and finds that from this Scripture emanate the rules of all doctrines; and hence springs forth, and hither returns, whatever ecclesiastical discipline contains; and all things are vain and frivolous which love does not confirm."—Cyprian de Baptismo, Christi.

"The fear of the Lord," says Ferome, "which remains for ever, is the perfection of virtues; the perfection of virtues is in this life, inasmuch as we fear the Lord with holy fear, that is, as we love him with sincere love. The end of virtues is in the future, as with the riches of the promised inheritance, we receive from the Lord the glory of the celestial kingdom, and life without end."—Hieron Comment in Prov. Cap. XXII.

E. O. P.

For the Herald and Journal.

A HINT.

Br. Stevens.—In view of man's ignorance and weakness, how full of meaning are the words of the Psalmist, "Who can understand his errors?" These remarks are made in consequence of knowing that many who take the Herald are still in the dark touching one important business item, namely, that all travelling preachers are the regular authorized agents to receive subscriptions, dues, gift receipts, and transact all other business concerning the paper, that belongs to their agency. Again, these agents pay \$1.00 per year for the excellent paper, and have a certain per centage to balance the dollar and remunerate them for their trouble. I have known many who, instead of handing their subscriptions to the travelling preacher, send it by other hands, thereby depriving him of what is his charity and right belongs to his agency. "A word to the wise is sufficient" on this head.

Mercer, Oct. 23.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

NUMBER I.

To the Editor of the Cong. Journal.

The forty-second report of the British and Foreign Bible Society for the year ending May 6, 1846, has just come to hand. It is a noble and thrillingly interesting document of two hundred and fifty-six closely printed pages. Believing that some of its statistical matter and more important facts may not be unacceptable to the religious public, I have been induced to furnish them for the Journal.

The receipts for the year ending May 6, 1846, were \$506,528 75—being an excess over the last year of \$17,750 05. The issues of books amounted to 1,441,651 copies—being an excess over last year of 525,840 volumes. The total issues for forty-two years [the age of the society] have been 18,322,487 copies of the Holy Scriptures. The society has aided in the translation, printing, and distribution of the Scriptures in one hundred and thirty-eight different languages. The number of versions (omitting those which are printed in different characters only) is one hundred and sixty. Of these one hundred and three are translations never before printed. The society is organized upon the most catholic basis, and is patronized by the Established Church and Dissenters, without distinction. During the past year the society has been doing a great work, expanding its charities like an angel's wings. In Manchester, where the annual circulation had been for many years from 5,000 to 10,000 copies, there were distributed by pious colporteurs during only six months, ending April 1, 1846, the unexampled number of 80,682 copies of the sacred volume; and that too chiefly among the work people of the numerous mills and factories of Manchester.

It will cheer the hearts of thousands to know that oppressed and starving Ireland has not been forgotten. The Sunday School Society for Ireland, now numbering 2,960 schools, 244,000 scholars, and 22,900 gratuitous teachers, has received of the British Foreign Bible Society, and circulated the past year among these children sixty-eight thousand copies of the Scriptures. France, too, has the past year been a great claimant of the bounty of this noble society. There have been distributed in that interesting country, by 110 pious colporteurs, 130,317 volumes of the divine Word. A large portion of them has been placed in the hands of French Romanists. The expense of this great work amounted to 75,062.02 fr. More than 90 of these colporteurs were converted to God simply by reading the Scriptures placed in their hands by other colporteurs. Within a few years, the British and Foreign Bible Society has employed in France 200 colporteurs, 170 of whom were converted Romanists, and were superintended by a converted Jesuit. The report states that all the religious instruction these ignorant and bigoted men had was the Scriptures, "without note or comment." What a rebuke is this to the idea, avowed even by some Protestants, that there can be no conversions without the instructions of a living ministry! The word of the Lord is perfect, converting the soul. It is the broad, two-edged sword of the Spirit, tempered and set on edge in heaven. And it is the glory of the Bible Society that it will not blunt its point, nor bury its burning blade beneath the lumber of notes and comments. When the gates of the temple of Janus are shut, it may answer for the ladies to enshroud the chieftain's sword with fragrant garlands; but when the trumpet sounds, the hero of the field will strip them off, and try the naked edge on the enemy. One of the colporteurs went to Sens, a town of 10,000 souls, and the seat of a Roman Archbishop, and distributed Bibles so successfully that 1200 persons rose up and established a Protestant church under the protection of the Mayor. Another, who travelled through 80 communes, says he has furnished them extensively with the Scriptures, and declares that in each of them a Protestant church can be established. In one instance a whole commune, numbering over 6000 adult male persons, met and voted to renounce Popery for the religion of the Bible. Many whole parishes have turned Protestant. In many cases the priests go with the people.

The French and Foreign Bible Society, and the Protestant Bible Society, at Paris, have issued the past year 23,592 copies, making a circulation in France, in one year, of 153,909 volumes of the Scriptures. Within twenty-six years, the British and Foreign Bible Society has circulated in France, 2,260,434 copies of the Word of Life. Thus France, whose soil is drenched with the blood of martyrs, whose atheism a few years since kindled the Scriptures into bonfires, voted God out of his own universe, administered the sacraments to cats and dogs, and whose crimes became so numerous and terrible, as to wring from the unwilling lips of the blood-thirsty tyrant, the confession that if there were no God, France must invent one to put an end to the awful immoralities and carnage that every where prevailed—France is now coming back to the Bible. She is putting off her dogmatism and atheism, and girding herself with the vigor and robustness of youth, and the sword of the Spirit for the smitings of the day of battle. It was a remark of Voltaire, that "Christianity was in its twilight." But, thank God, it was the twilight of the morning, and not of the evening. The sun of righteousness was then just below the horizon. Now its early beams are ushering in the lustrous morning, and bathing all its vine-clad hills with the refulgence of a new reformation. Thus, while a few Puseyites in England are crying for Rome, thousands and tens of thousands of Romanists in France are calling for the Bible—the original edition of Christianity; while the former are adorning the crucifix, Latin masses, and a paper god, the latter are confessing Christ crucified, the wisdom of God, and the power of God. These millions of Bibles, furnished by the British and Foreign Bible Society, like so many sacred trumpets, are uplifting their voices in the ears of thousands of Romanists, where the living minister cannot go, and sounding abroad the glad tidings of salvation, and the walls of Papal Jericho are tumbling down.

HENRY W. ADAMS.

Agent Am. Bible Soc. in N. H. and Me.

Concord, N. H., October, 1846.

From the N. Y. Observer.

EXTINCT CHURCHES OF NEW YORK.

Messrs. Editors.—I have perused with attention the valuable work by Rev. J. Greenleaf, containing a brief sketch of the History of the Churches of all denominations in this city, from its first settlement to the present year. This volume contains no arguments, but is a simple presentation of facts, yet these facts are filled with instruction, and with your leave I propose, in a few brief numbers, to hint at some of the lessons which I think would be gained by a careful attention to the matters stated.

In addition to the 217 churches now in operation in the city, we find more than 60 which were once formed, some of them flourishing highly for a time, but afterwards sinking away, and becoming extinct. The reason of this is worthy of inquiry, that we may learn wisdom for the time to come. The following are among the causes which have probably led to these results.

1. The erection of church edifices on credit. The ease with which loans of money have at some times been obtained, has encouraged churches to borrow largely, mortgaging their

house of worship as security, and at the same time building with an elegance altogether unnecessary, even if they had funds of their own already at command. But to do this, and to borrow the money to pay the bills, is, to say the least, a practice of very doubtful morality. But where there has been no extravagance, the practice of building on credit has almost uniformly led to evil and only evil. A weight of debt accumulates; the people become discouraged; the minister, if they have one, is not properly supported, and soon resigns his charge; the creditors press for payment; and the church, in despair, gives up the house to be sold under the hammer, and themselves are soon scattered to the four winds. Such has been the end of many churches.

2. Another cause of the dissolution of churches is the want of a proper spirit of self-denial in the members, joined with the want of sympathy in the stronger churches about. There is a manifest disposition in many men who remove here from the country, or who change their residence in the city, and who might, with great convenience, go and assist in building up a feeble church, and where a few determined individuals might save it from extinction, to pass that by, and go a greater distance to a strong church, rich in both money and gifts, where their aid is not wanted, and where their influence is lost. Feeble churches are thus discouraged, and disband.

And it is to be feared that strong churches have sometimes used great efforts either to retain members who have removed from their vicinity, or to induce men coming from the country to cast in their lot with them, when a very few such men would have encouraged a feeble church, and saved it from extinction. I have my eye on several instances of this in the volume before me, and could name them if I thought it expedient.

3. Churches have sometimes become divided in consequence of a quarrel, and a party going off have established a new church. Or, as is sometimes the case, for a party purpose in the denomination, a new church is formed where it was not really wanted. Such establishments quickly come to naught.

4. Churches are sometimes formed merely to make a place for some individual, without any special regard to other and higher considerations. Some man is on hand, whom his friends think must be provided for, and so they form a church. Where this is done, we cannot wonder to witness a failure. These are among the causes why so many churches have been dissolved.

Advertisements.

HEDENBERG'S PATENT AIR-TIGHT

PARLOR COAL STOVE.

THIS Stove was patented by Mr. F. L. HEDENBERG, of New York, in 1845, and sold by him to a considerable extent in this city, last winter, and gave entire satisfaction to those who used it.

The subscribers have purchased the right to make and vend this Stove in Boston, and having made new and more beautiful patterns, now